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UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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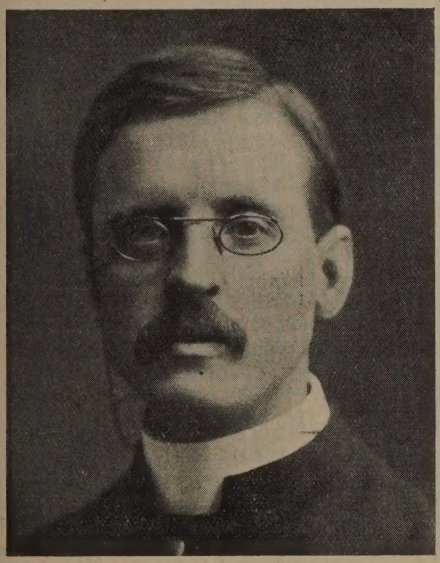


Rev. EDWARD MORGAN, B.A.
BOLTON.

Rev. Edward Morgan, B.A., of Unity Church, Bolton, was born at Liverpool, 1878; a life long Unitarian. After leaving school was in business in Liverpool for some years during which time he attended and worked at the Liverpool Mill-street Domestic Mission and Hope-street Church. Largely influenced by the preaching of the late Rev. R. A. Armstrong, minister of Hope-street Church and encouraged by the friendship and advice of Rev. A. Cobden Smith, assistant minister (now minister of Colne Unitarian Church) he determined to study for the ministry. He was recommended to the student charge of Frenchay Chapel, near Bristol, by Mr. Armstrong. While there he studied at the Merchant Venturers and University Colleges, Bristol, 1901-3. During this time he had the privilege of the close friendship of Rev. A. N. Blatchford, B.A., of Lewin's Mead Meeting, Bristol, and is much indebted to his sympathy and helpful encouragement. He then became a student at the Unitarian Home Missionary College and Victoria University, 1903-10, gained the B.A. degree of Victoria University 1906; was Tate scholar of the U.H.M.C. 1907-10. Mr. Morgan became minister of Unity Church, Bolton, in 1908, and the most important event in his ministry there has been the Jubilee celebration of the church in 1912. In the same year, owing to the kindness of his Bolton friends and of Mr. R. D. Holt, principal of the Blue Funnel Line of steamers, he was enabled to take a trip to the Far East, visiting many countries. At the time of the Jubilee he prepared a historical sketch of the congregation and it is evident from that record that he has the satisfaction of ministering to a very earnest and devoted people, whose loyalty to their faith and church must be helpful and inspiring in no small degree.

ASPIRATIONS.

Empires, temples, sceptres, thrones,—
May they all for God be won;
And by every living soul,
Father, let thy will be done!

—J. Page Hopps

There is no life worth having which does not give as much as it can give. . . . . Pour forth all the colour, charm and happiness you have to all your friends, to your home, to your daily society, to the poor and sorrowful, the joyous and the prosperous. Charm the world by love. —Stopford A. Brooke.

PRAYER: Almighty and most merciful God, we thank Thee for the birth, life, and Gospel of Jesus Thy beloved son and our elder brother. May all who profess the faith of that Gospel hold it in unity of spirit, in the bond of peace, and in holiness of life. We pray for all mankind, that they may come into the light of Thy truth and the knowledge of Thy love, and that Thy kingdom of righteousness and peace may cover the whole earth as the waters cover the sea. Amen.

PEACE ON EARTH.

"Peace on earth, goodwill to men!"
Before us goes the star,
That leads us on to holier births
And life diviner far.

Ye men of strife, forget to-day
Your harshness and your hate;
Too long ye stay the promised years
For which the nations wait.

And ye upon the tented field,
Sheathe, sheathe to-day the sword;
By love, and not by might, shall come
The kingdom of the Lord.

O star of human faith and hope,
Thy light shall lead us on,
Until it fades in morning's glow,
And heaven on earth is won.

—F. L. Hosmer.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

Chapter XII.—A GOOD MAN'S DEATH.

Jim and Elizabeth were now getting on in years. At sixty after a hard and busy life in trade they had thoughts of retiring from shopkeeping. The mortgage on the five houses they had purchased was paid off, and with the rents of these and a little private tailoring which Jim hoped to do they felt they could go into a smaller house and take things more easily —which eventually they did.

Three sons had already married and lived away at some distance. Grandchildren had been born. There were now only one son and and the one surviving daughter left with them at home. This one son, Ben, was a source of anxiety to them. As already mentioned in this story, he had become alienated from Sunday School in his youth and formed other associations which were not good for him. He occasionally took too much "drink" and sometimes put bets upon racehorses. He became engaged to a young woman for whom he had a very deep affection. Had she lived her influence might have been such as to increase his self-respect, and to have made a better man of him. But she fell ill and died. Ben's grief at this loss was permanent. Depression of spirits led to the strengthening of habits of self-indulgence, and he would come home sometimes in an intoxicated condition.

But he was a good workman, and much liked by those who worked with him. His employers were always glad to have him back again if he changed masters. He was generous and agreeable in disposition, was so keen intellectually and so original in his remarks on men and affairs that it was felt that if he had made any effort to rise in position he would have proved himself to be the ablest member of the family. He watched with considerable interest the progress his brothers made in business and in public life, but he had no laudable ambition for himself apparently, for he continued in his old ways. He was his own greatest enemy. Indeed, he had no other enemies, for all who knew him liked him. His friends said that there was no real harm in him. But his carelessness about himself led to his getting severe colds one after another which developed into bronchitis and later into consumption. During weeks of lingering illness his parents nursed him with the most devoted attention. His father carried him up and down stairs when he became too weak to walk, and at forty years of age he passed away. "Poor Ben!" was often said of him. His death was keenly felt. Though gone he is not forgotten. His goodness of heart lives after him.

Grandmother Beadle lived some years past four score. In her latter days her old Calvinism troubled her somewhat. One day her grandson Harold Benson, who was over from Lancashire on a visit, called to see her, and found her sitting by the fireside alone absorbed in quiet talk.

"Harold," she said, "I want to ask you one question: Do you think I shall be saved?"

"Saved? Of course you will be," said he. "Wouldn't you save everyone of your children if you could?"

"Yes, I would."

"You could not bear to let one of them be lost if you could present it, could you?"

"Of course, I could not."

"Well, then do you think that God is as good as you are?"

"As good as I am? He is a great deal better."

"Then if he is as good as you are and a great deal better, he will be as eager to save everyone of his children as you are, and will do everything in his power to prevent any of them being lost; and as he has more power than you and is almighty, he will take care that every soul is saved, and that you will be saved. If you doubt that you will be doubting the goodness of God."

"Ah, it is true, God is good. I cannot be uncertain about that. I am glad you think I shall be saved."

"Yes, grandmother, if you only think that God is as good as you are you may be quite sure that he will see to it that you are not lost."

This talk seemed to lift a burden from her mind, and no doubt when she passed onwards not very long after she was fully at peace about God. How remarkable it is that the rigidly orthodox who speak of Unitarians as doubters and unbelievers are themselves the very people who are most uncertain and doubtful about God, and find in the Unitarians a greater faith in God than their own.

One day Jim Benson was called to go into a neighbour's house to lift a sick man out of bed. The man was stout and heavy; and in lifting him Jim had to stretch across very awkwardly to the further side of

he bed. He felt that the effort was a great strain, and while exerting himself in the act he knew that something went snap in his side. When the effort was over he experienced some inward pain, but later that seemed to pass off, and he thought that perhaps it was nothing serious and that he would be all right. But in a few months he found that he could not retain his food after he had eaten it. He consulted a doctor who treated him for indigestion. But he continued to get worse and worse. A visit to the seaside was tried, and the bracing air seemed to do him much good. On return home he became still worse. Ultimately he suggested to the doctor that it might be well to consult a specialist. This was done. The specialist told him that he possessed a very good constitution, but that by some overstrain there had been an internal rupture which was the cause of the trouble. Then Jim recollected the lifting of the sick man as the only strain he could think of that could possibly have been the cause. The specialist said that it would have been a much more simple matter if the rupture had been attended to at once when it happened, and that now unless he consented to an operation he would not live another three months. This made it plain that the local doctor who had been attending upon him for several months was quite ignorant as to the real nature of the trouble, and that he had been prescribing wrongfully and uselessly, so the operation was agreed to. Elizabeth consented, as it seemed to be the only hope of saving him.

So Jim went away to the Bramham Infirmary. The surgeon performed the operation successfully, so it was said, and an intimation was sent that the relatives might see the patient. So one night as Jim lay on his bed in the Infirmary his eldest son Harold, from Lancashire, and one of the younger sons were present with him. One on one side of the bed and one on the other. The nurse said that he had improved in his condition, and Jim said that he felt much better, and had strong hope that he would ultimately be well again. So much did he feel this that he urged his sons not to stay away from business on his account, as there was no real necessity. Harold had arranged to stay overnight and all the next day. But his father urged him so strongly to return and not neglect his business that he decided to do so.

And yet he felt that there was just the chance that if he went he might not see his father alive again. So before leaving he asked whether in case anything happened there were any instructions of any kind his father would like to give. No; there was nothing. So with the risk of uncertainty as to whether this might be the last opportunity of speaking to his father, Harold wished to say something that would gladden his father's heart and leave with him a sense of inward satisfaction.

"Well, father, before I go, there is something I want to say to you. You have been a good father to us. We all feel proud to think we have had such a good, upright man as you for our father. Whatever happens you can have the satisfaction of knowing that your children love and honour you for your good name and for the worthy life you have lived."

Jim's face brightened, but all he said was: "I've done no more than my duty."

On the second morning after this Harold received a telegram from Bramham: "Father sinking fast. Come." While he was hurriedly preparing for departure by the next train another telegram came—"Father died at—this morning."

It turned out that when the surgeon operated he discovered that part of the stomach was in such a state of decomposition that there was no chance of recovery.

Yes, Jim Benson was dead. He was just an average man. Like others he was not perfect. He had faults as all men have. But he was a good man. He kept his character clean. He was unselfish and not a bit self-assertive. His influence was of a high order. He sacrificed himself in helping his sick neighbour. He was respected as a worthy citizen, looked up to by all his kindred, and loved in his home. Some men in his circumstances would have made more noise in the world and achieved greater material success with his opportunities; but few in his condition could have done their part in life more worthily than he. The influence he left behind him is such as to make his memory a blessed power for good. He always hoped to survive his wife, and had it not been for that accident his healthy constitution might have fulfilled that hope. But at 67 he left Elizabeth in her lonely widowhood. She survived him over 12 years, sharing her daughter's home, her declining days cheered by the simple joy of that daughter's little boy. Elizabeth was herself to the last; frank, straight, plain of speech, honest, conscientious, self-assertive, sympathetic. She had been a true and faithful wife, a kind mother, and a woman having a distinct individuality of her own, and the good she did was much more than people knew. When at 79 years she passed onwards she left behind her a lasting impression as an affectionate parent and a worthy example of straightforward endeavour.

Such is the story of Jim Benson.

(Concluded.)

MARCHING TOGETHER.

"Each year the race of men draws a little nearer to the gentle all-conquering life-force that was let into the world at Bethlehem. Already we suffer together and labour together in a richer fellowship than in any of the blind eons of our upcoming. And now we are again at the season when we arise and go from here in the everlasting march. And that march is up and up. And with each new upward step, we thrill at the lift, and then sigh with the weariness. But the fatigue is only the cry of the flesh, and the thrill is the prophecy of the final height." —Selected.

Scenes in Christian History.

BY REV. WILLIAM C. HALL, M.A.

XVIII.—JOHN KNOX.

Carlyle made John Knox one of his heroes. "This that Knox did for his nation," he says, "we may really call a resurrection from death. It was not a smooth business; but it was welcome surely, and cheap at that price, had it been far rougher. On the whole, cheap at any price—as life is. The people began to live. They needed first of all to do that, at what cost and costs soever. Scotch literature and thought, Scotch industry, James Watt, David Hume, Walter Scott, Robert Burns; I find Knox and the Reformation acting in the heart's core of every one of these persons and phenomena; I find that without the Reformation they would not have been."

The broad justice of Carlyle's eulogy will be understood as we remind ourselves of the part that religion and religious disputations have played in the national life of Scotland. In the early decades of the sixteenth century Scotland was being disturbed by many political factions. The introduction of Lutheran teaching did not mend matters; and when Knox came upon the scene there arrived a man of the type required for heading a revolution which would resolve many discordant elements into unity. His vigorous prosecution of the work of the Reformation established Protestantism of the Calvinist order as the religion of the land as firmly as it had been established at Geneva. Powerful as a preacher, fearless and unequivocal as an advocate, and skilled as an organiser, Knox laid down the lines on which the religious life and the theological thought of Scotland was to move for generations. The secret of his success was the virility of his manner. The nation awoke to the fact that it had to deal with a man.

The date of Knox's birth is very uncertain, and we can only say it was 1505, 1513, or 1515. His birthplace was Giffordgate, in Haddington. Embracing Protestant opinions he became the friend of George Wishart, who was burned as a heretic. A reprisal for this martyrdom was made by the assassination of Cardinal Beaton. Upon this followed the flight of many Protestants to the Castle of St. Andrews, among whom was Knox. An attack upon the castle by a French fleet, which owing to the political and religious complications of the time was co-operating with the Roman party, resulted in its occupants being carried off to France. Knox was made a galley-slave, and for nineteen months was chained to an oar, to think out patiently, as one writer has ironically said, the doctrine of justification by faith. Released on the request of Edward VI. he became one of the King's chaplains and helped to prepare the Prayer Book in 1552. He declined the bishopric of Rochester. On the accession of Mary he fled to Geneva, became the friend of Calvin, whose influence upon him was very great, and ministered to English congregations at Frankfort and Geneva. He returned to Scotland in 1555. By this time Protestantism had made progress, particularly among the nobility, and Knox was soon at the head of a rapidly increasing movement. So effective was his preaching against Romanism that riots resulted. In their zeal to remove "idolatry" from the land his followers left standing little except the walls of several churches, and even Glasgow Cathedral narrowly escaped destruction. But when this blind fury abated Protestantism in Scotland set about organising itself, drawing up a Confession of Faith, publishing a Book of Discipline, and calling its first Assembly. Knox became minister at Edinburgh, and there came into antagonism with Mary Stuart, who was the most dangerous opponent of the reformed doctrines. With the fortunes of the ill-fated Queen our readers are acquainted. Their vicissitudes aided very largely the development of the work of Knox and his fellow reformers, and at the time of her downfall it was practically completed. Scotland had a church well organized and disciplined, in which Calvinistic Protestantism was firmly implanted.

Carlyle has done not a little to excuse the intolerance of Knox. It may be explained, but it seems to us to have been entirely too violent to be forgiven on Carlyle's apology. For the virility of the man we have the greatest admiration, and for the vigour with which he published his opinions, but we can work up no affection for preachings that made his followers capable of stupid acts of violence and for imprecations on his adversaries which bore the stamp of an uncurbed fanaticism. Knox, probably because he was much indebted to Calvin, had that reformer's instinct of cruelty towards his opponents as well as his rigid moral sense; and being of a less intellectual fibre he was more rugged. It was the ruggedness of the man that appealed to Carlyle, a quality which could not easily appeal in vain. It appealed to the Scottish temperament, with the result that Scotland vigorously carried out the work that was begun by Luther's protest against a church which seemed like a foreign domination and a corrupted Christianity.

The Unitarian Reason Why.

(12) WHY WE BELIEVE IN CHRISTIANITY?

Unitarians profess and call themselves "Christians." Seeing that they reject what is popularly known as Christianity, why do they claim that name?

The answer to that is, that what is popularly known and believed as "Christianity" is not what Jesus Christ proclaimed, and therefore is not the real Christianity. They claim to be Christians as believers in the teachings of Jesus.

Do you mean that the Trinitarian creeds and doctrines which constitute what is known as orthodox Christianity form no part of that which came from the Founder of Christianity?

Yes, that is just what I do mean. There is nothing about the Trinity in what Jesus said, nor anywhere in the Bible including the Christian records in the

ew Testament; nor is there anything in his sayings bout "God the Son," or to the effect that he himself as God or more than a real man. He did not proaim any doctrine of substitutionary atonement, nor nything about the natural depravity of man. There no everlasting hell, no eternal torments in his aching, for the phrases "eternal punishment," everlasting punishment" are false translations of he Greek rendering of what Jesus is reported to have aid. What Jesus really did teach is the very oppote of that which is set forth in the orthodox creeds.

But is there any certainty as to what Jesus really aid? Is it certain that there was such a person as esus at all?

Yes, there is certainly on these matters. The evience that Jesus was a real personality is unshakeible, and the Christian records leave no doubt as to he certainty of his main doctrines.

What would you say these main doctrines are?

I would say they are these:—(1) Free search for the ruth—"Seek and ye shall find!" "Why even of ourselves judge ye not what is right?" (2) One God, the everlasting Father of all mankind, who is mpartially good to all, to the just and the unjust, and loves his enemies. (3) Man is the child of God, having a divine nature, "for of such is the kingdom of heaven." (3) The fulfilment of duty, or seeking after righteousness, is the way of security and salvaion—"This DO and thou shalt live"; "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (4) The Unity of Man, as all men are brethren in One Humanity, for the ideal Humanity declares in parable that "inasmuch as ye have done it unto one of the least ye have done it unto me." (5) Eternal progress towards perfection as a seed growing secretly from the small to the great, like a mustard seed, from within—"the kingdom of God is within you," "Ye shall be perfect as your Father in heaven is perfect; and by permeation as a leavening influence spreading "till the whole is leavened." (6) Universal salvation, for "it is not the will of your Father which is in heaven that one of these little ones should perish"; the lost will be sought until found, the prodigal's return will be waited for and welcomed, and the angels will rejoice over the restoration of every one who had wandered astray.

This is what you call the real Christianity as against that orthodox "Christianity" which Unitarians assert to be no Christianity at all?

Yes, this we say is the real Christianity which Jesus most assuredly taught.

What reasons then would you give why Unitarians believe in Christianity?

I would give the following: Unitarians believe in the Christianity of Jesus because (1) it is reasonable, and therefore true; (2) it is in harmony with freedom and justice, with the revelations of science and with the ascertained facts which come to light by the efforts of all free seekers after truth; (3) it agrees with the noblest aspirations of man, with the fulfilment of his highest hopes; (4) it is the broadest and grandest conception of life and religion and destiny, able to take into itself every discovered truth from any source, and containing in itself capacity for illimitable progress and development; (5) it is the most inspiring Faith known to mankind, for it declares that God is the universal and everlasting Father, that men are constituted for universal brotherhood, that there will ultimately be a realisation of the kingdom of heaven for all.

Do you not think then that something better than Christianity may be possible in the future?

There cannot be anything better than the free search after Truth and the striving after the ideal of Perfection for all men. There will never be anything truer than truth nor more perfect that perfection. And Christianity with its freedom to absorb every new revelation and to embrace every new ideal can only be enriched and fulfilled by new light that will come, and by every new advance that will be made.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Dec. 6 is the day of S. Nicholas, the patron saint of mariners, and the hero of some strange legends. His bones lie at Bari in Italy, where his day is duly honoured. The old church at Brighton bears the name of S. Nicholas, as do other churches at maritime towns.

Dec. 6 was also the birthday of several celebrities; Henry VI. of England in 1421; General Monk in 1608; Barham, the author of the Ingoldsby Legends, in 1778; and Professor Max Mullen in 1823. General Monk will be mentioned four weeks later as having died on Jan. 3, 1670.

Dec. 13 was the birthday of Dean Stanley in 1815; of Henri IV. of France in 1553; and of Sully, his minister, in 1560. Dr. Samuel Johnson died on Dec. 13, 1784; and the Council of Trent was opened on this day in 1545.

Dec. 20 is the date of the martyrdom of John Tewkesbury in 1529. A full account of him may be found in Foxe's Book of Martyrs, IV. 688—694. It is also the day of the death in 1697 of Thomas Firmin, of whom a full account may be found in Wallace's Anti-Trinitarian Biography III., 672—689. Dr. Brooke Herford died on Dec. 20, 1903.

Dec. 27 is S. John's day. It marks the birth, in 1683, of Dr. Conyers Middleton, a theologian of some eminence. In Chambers Book of Days we find accounts of some celebrities who died on this day; Thomas Guy, founder of Guy's Hospital, in 1724; Joanna Southcott in 1814; Charles Lamb in 1534. It also saw John Wilkes, the political agitator, in 1797, and Dr. Hugh Blair, theologian, in 1800.

Anecdotes and Illustrations.

WARD BEECHER'S CONVERSION.

Ward Beecher told us long ago, how one incident of human love and compassion initiated a line of thought that made him a convinced Universalist. Generally it requires long and assiduous practice to free the mind from inherited and ingrained false beliefs about God. Sometimes the truth rushes in with a hurricane of conviction. "I once heard," said Beecher, "an uncultured cattle-drover of the Far West tell a story which revolutionized my thought of God. The cattle-drover said: 'I had to travel many miles from home across the prairie to the nearest settlement, to sell fifty head of cattle, and I had promised to bring a present for my youngest child. I returned with my money upon me in pitch darkness, and in the loneliest part of the road I thought I heard a child cry. I called, and it seemed to answer. I dreaded an ambush of Indians or robbers, but I thought it might be a child, and compassion conquered fear, and I groped my way to the cry and found a lost child moaning and sobbing in the dark and pouring rain. I wrapped my coat around it, and again started for home. When I arrived I could see that something was wrong, and that there was trouble. I opened my coat, and said, "I have found a poor lost child. Take it." Then I saw that it was my own child that had wandered out to meet me while her mother was at work, and had got lost on the prairie, and I have often wondered how I could bear to live now if I had not suffered compassion to conquer fear, and stopped when I heard that cry, hardly louder than (a squirrel's chirp.'" Then Beecher began to think, "Shall man be more just than his maker?" Could God bear to live if one of His wandering children was in hell for ever? What are we men but "infants crying in the night, infants crying for the light, with no language but a cry," lost on the trackless prairie of the world, in doubt, uncertainty, and fear? Our very need is an inarticulate prayer, our wrong methods of seeking our Father is, in itself, a cry for help. Shall the infinite mother-heart of the universe, the sole cause of our being, be less compassionate than this drover in the Far West? Thus we are justified in inferring that God is love from our experience of the love in human hearts. When we see tenderness, self-sacrifice, devotion, compassion in a human life, we are seeing God. God is showing himself in that life, and we know that God is love.

—Ven. Archdeacon Wilberforce, D.D.

THE HELL DOCTRINE.

The American Revivalist, Rev. Dr. Torry, was once addressing a large audience in Bristol. In speaking of impenitent sinners he remarked that he had an aunt who died unbelieving, and therefore without hope, and so she was now in hell

While on this heated topic one person in the audience rose and went out. "And there goes one," said Dr. Torry. A few minutes later a gentleman arose and prepared to do the like. "And there goes another," said the doctor, whereat the gentleman, who was none other than a Unitarian minister, turning round to him said: "My rev. brother, yes, I am, and what message shall I take to your aunt?"

An old inhabitant of Tavistock relates that many years ago a boy at the local Wesleyan Chapel was being instructed in Sunday School concerning the hereafter. The teacher stated that "Hell is a dark and bottomless pit, full of fire and brimstone." The boy then ventured to remark that he was not able to understand how it could be bottomless and yet full, and dark and also full of fire. For this act of native reasoning he was shortly dismissed for being a young infidel. Evidently his was an incurable case.

When Tennyson was a boy, the old Calvinism had not died out. He had a pious aunt who would weep for hours because God was so infinitely good. "Has he not damned," she cried, "most of my friends? But me, me he has picked out for eternal salvation."

GOD OVERCOMES ALL EVIL.

The grand truth is here well expressed in blank verse by Joseph Terry. (Thoughts on Eternal Punishment, published 1881):—

"With an unerring action and stupendous magnitude,
All image forth to us a Being not of endless hate,
But fond and changeless love; Who, though His justice may decree
A punishment to sin and disobedience of His laws,
Will still in every pang reveal a beneficial aim.
And that at last, in time or in eternity, the end
Of the extremest woes must surely come to ev'ry one:
And as His boundless love was the one moving cause of all,
So the same love shall be victorious still o'er all things else,
And show His wondrous work—not marr'd or soil'd by one dark blot,
Or feeblest trace of lack of wisdom or parental care—
A joyous consummation of a wise and glorious plan."

Rev. Chas. F. Potter, Edmonton, Alberta, Canada, reports the erection of the new building for the Unitarian Church in that place.

The 64th annual meeting of the Scottish Unitarian Association was held at Stenhousemuir Universalist Church on Nov. 14th. It is 102 years since the original S. U. Association was established. There has been an increase of members. Mr. T. A. Williams, of Bristol, is appointed as Missionary lay preacher for churches having no minister.

Literature.

Religion as affected by modern science and philosophy," Stanley A. Mellor, B.A., Ph.D., 2s. net; "The New Testament in the Light of Modern Knowledge, by Herbert McLachlan, M.A., B.D., 2s. net; "Religion in Social and National Life," by H. D. Roberts, 2s. net. From the Lindsey Press, 5, Essex Street, Strand, London, W.C.

The Allies of Faith," a sermon by Williams Adams Brown, Ph.D., D.D., 3d. net. B. H. Blackwell, Broad Street, Oxford.

The series of Modern Handbooks of Religion, issued by the Lindsey Press, promises to be a very valuable addition to the literature of free and reasonable religion. If the first three of the series is an indication of the quality that may be expected in those which are to follow it is evident that there are some very good things to come. These three handy and convenient volumes are written by able Unitarian ministers, and their work well maintains the reputation of Unitarian scholars for clear logical thinking, for lucid statement, and for accurate scholarship. Dr. Mellor expresses his aim as follows: "I have tried to state as simply as I could what seems to me the essential quality and meaning of religion, and I have tried to show that in the light of modern science and philosophy genuine personal religion can easily hold its place, and become, what it ought to be, the controlling fact of life." He takes his readers over a considerable range in his eight suggestive chapters, as may be seen from their titles: 1. The Religious Attitude. 2. The Scientific Attitude. 3. Religion and Science. 4. Revelation, Faith, and Knowledge. 5. The Philosophical Attitude. 6. Representative Thinkers and Religion (I). 7. Representative Thinkers and Religion (2). 8. Some Outstanding Questions. The value of the book is increased by the addition to notes and references at the end as well as useful bibliography.

Mr. McLachlan's chapters on the New Testament are informing and illuminating for readers who have not gone deeply into the subjects treated. Whether upon its language or the study of the text, or upon the writers and the writings, or concerning the Canon, he certainly does "illuminate some obscurities and reveal what is hidden." The most important facts of New Testament research are there garnered in a compact, reliable and convenient form, and presented with a style and freshness that gives a relish to the reader, and not the least acceptable chapter in the book is the concluding one (IX), which is a fine sketch of what Unitarian writers have done for New Testament criticism. The indices at the end with the Biliography are certain to add much to the serviceableness of this work, which in itself indicates a masterly acquaintance with the extent of modern knowledge upon the subject presented.

Mr. Roberts gives us a powerful plea for the application of religion to all the practical affairs of life. He shows that the religious heretic is usually the most really earnest in the performance of social duty and more truly the good Samaritan than the rigidly orthodox. The implications of religion taught by Jesus as applied to man, to citizenship, to class distinctions, to the labourer, to woman, to industrialism, to the sweated worker, and to internationalism are here freely set forth. The short comings of the Church are frankly stated. The futility of other-world-ism is exposed, and ideals of the Unitarian or Religious Freeman are shown to be the most efficient for the securing of social justice and opportunity for a true life. There is an Appendix on War and Religion, which is stimulating and thought-provoking, also a Bibliography of useful notes and references, and a concluding Index. The publishers may well be congratulated on the issue of these three excellent volumes and the useful plan and arrangement which characterises them. We earnestly commend them to our readers.

Dr. Brown's sermon was preached in the Chapel of Manchester College, Oxford, on Sunday, October 14th, 1914. He is the Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York. This deliverance is an eloquent appeal for faith in the future triumph of spirit over brute force, in the coming of the brighter day of unity and peace that must follow the present war.

RECEIVED: "Cranford," with Notes by Rev. G. A. Payne, Methuen and Co., 3s. 6d.; notice in next issue.

The Wide World.

The American "Unitarian Word and Work" declares that "if the European powers had been genuinely Christian the present situation could never have existed. If the simple principles of the Sermon on the Mount had been alive in the minds of Monarchical Europe war would have been impossible. And, so far as Unitarianism is a practical recognition of fundamental Christianity, it can be said that such a war would have been out of the question had the Unitarian habit of mind dealt with the problems at issue."

The Rev. Dr. S. A. Eliot, president of the American Unitarian Association was planned to visit the Canadian Churches at Vancouver and Victoria, B.C., on November 15th.

In Italy the Rev. Mr. Conte proposes to start a series of distinctly Unitarian services in Florence, and to conduct a Sunday School. An ex-priest Mr. Romolo Murri, who is also an ex-member of Parliament, represents the Unitarian cause in Rome, and writes for the "Italian Reformer," a Unitarian magazine. Mr. Conte has in mind the publication of a small monthly to be called "The Unitarian Herald."

The centenary of the birth of the Rev. Dr. H. W. Bellows, was celebrated by special services in New York on October 8th.

UNITY CHURCH, BOLTON.

In consequence of the overcrowding of the Bank-street Unitarian Sunday School, Bolton, 1861, the teachers of that school decided to open another Sunday School in a different part of the town. The use of the Hulton-street School was secured and hand-bills notifying the opening were distributed. This school began, Sunday, July 13th, 1862, with more teachers than scholars, but scholars soon came in such numbers that a monthly Sunday evening service was started, students from the Unitarian Home Missionary Board being the preachers. The first special sermons for the School Funds were preached in Hulton Street School, June 3rd, 1863, by the Rev. Franklin Baker, M.A., of Bank-street Chapel. Regular services, every Sunday evening began January, 1866, conducted by Mr. John Entwisle, an able lay-preacher. Owing to the Trustees of the Hulton Street School objecting to the use of the building for sectarian purposes, premises were purchased in Commission Street—a beerhouse; and this was altered to serve as a School Chapel, a temporary home having been found in Stanley Street while the alterations were being made, and the work of fitting-up the new rooms was done voluntarily by the teachers in their spare time.

Commission Street Chapel was opened, Saturday, February 28th, 1868, by the Rev. Charles Beard, B.A., of Liverpool, and on the following day by the Rev. William Gaskell, M.A., of Manchester, the collections at these services reaching nearly £60. Rev. Jeffrey Worthington, of Bank Street Chapel, gave the pulpit Bible; Mr. John Harwood, J.P. presented the stock of Bibles, and of Martineau's hymns for the Christian Church and Home; Mr. Richard Harwood, J.P., gave a harmonium. In 1870, a subscription for an organ resulted in the purchase of an instrument costing £110. This organ was opened by Mr. Philip Manley, of Chowbent, Rev. William Gaskell, M.A., preaching special sermons. In the same year a day school was opened.

In 1871, the N. and E. Lancashire Unitarian Mission (Association of Churches) made its first annual grant in aid, £25. At this time the schools were unsectarian, 58 scholars were Unitarians, and 95 belonged to orthodox connections. The demand for Day School accommodation increased so that an adjoining cotton mill was purchased and adapted for school purposes, and it was opened Jan. 7th, 1873, with a Christmas Fair which realised about £120. Mr. John Entwisle closed his ministry in 1876. The position of grave anxiety concerning the future was relieved by the attitude of the Rev. C. C. Coe, F.R.G.S., of Bank Street Chapel, who set his face against any fear of closing the chapel. £50 a year for three years were promised from members of Bank Street Chapel; £50 was promised by the Commission Street congregation; and the N. and E. Lancashire Unitarian Mission increased its grant to £50. The Rev. Albert Lazenby of the Unitarian Home Missionary College was appointed minister, 1876. In 1877 a weekly offertory at the Sunday services was commenced. A bazaar held, April, 1878, to clear off the heavy debt on the premises realised £640, with the generous help of the Bank Street friends.

The Rev. A. Lazenby removed to Newchurch, 1878, and was succeeded by the Rev. John Bevan, of Pudsey. The first annual Christmas Fair, 1879, realised £24 17s. 11d. The chapel was licensed for marriages, 1880, Mr. and Mrs. F. Waterhouse being the first couple to be married, Sept. 6th, 1881. The Day School was transferred to the School Board, September, 1881. Rev. John Bevan terminated his ministry, 1884, and was succeeded by the Rev. John James Wright, whose prosperous ministry so increased the congregation and various activities that more adequate premises were needed.

A legacy of £100 left by Mrs Mary Ann Briggs, was invested as the beginning of a building fund. The excellent freehold site in Deane-road, with buildings upon it, was purchased in 1885 through the efforts of Mr. J. J. Bradshaw, F.R.I.B.A. The income from the property upon it has paid interest on outlay and added something also to the building fund. The Page Hopps' Hymn Book, a gift from Mr. Frank Taylor, J.P., replaced Martineau's hymns, 1890. Rev. J. J. Wright removed to Chowbent in the autumn of the same year. He was succeeded by the Rev. James Crossley, who removed to Birmingham at the end of 1892. The Rev. H. M. Livens was appointed minister, and entered upon his duties Jan. 1st, 1893.

The new building scheme matured at this time. Plans for a two storey building, the church above,

and the school below, prepared by Messrs. Bradshaw and Gass, F.R.I.B.A., of Bolton, were decided upon, and the new church and school were erected, the scheme receiving hearty support from the mother church at Bank-street, and its minister, Rev. C. C. Coe, as well as substantial help in grants of money by the N. and E. Lancashire Unitarian Mission, and the British and Foreign Unitarian Association. The building was dedicated on Saturday, December, 16th, 1893, and formally opened by Mr. Frank Taylor, J.P., and the devotional service was conducted by the Rev. Douglas Walmsley, B.A., of Bury, with the Rev. Brooke Herford, D.D., as preacher. Mrs. Ormiston Chant preached to crowded congregations on the following day, and the church, to be known henceforth as Unity Church, was licensed for marriages. The total cost including freehold site was £4,778 1s. 3d. Pulpit, lectern, organ, stained glass window, Bibles, and hymn books were the gift of Mr. Frank Taylor, J.P., the hymn book being the Essex Hall Hymnal and Chant Book with supplementary Liturgical Services and additional hymns incorporated.

By steady progress the Church was able in 1894 to become independent of further grants in aid from the N. and E. Lancashire Unitarian Mission. In this year the new organ was opened, April 27th. In 1895 a large schoolroom was added at a cost of £485 9s. 1d. to meet the need for increased Sunday School accommodation, and opened by Mr. Joseph Entwistle, Sept. 18th. Mr. Frank Taylor presented the Lectern, 1897, in commemoration of the Queen's Diamond Jubilee. The buildings and site were conveyed to trustees, 1899, and the schools were fitted throughout with electric light in that year by the generosity of Mr J. P. Thomasson, and was first used at the Christmas Day Tea Party.

Rev. H. M. Livens resigned, 1900, and was succeeded in August same year by the Rev. Wilfrid Harris, M.A., of Longsight. In December same year the church was fitted with electric light, the gift of Mr. Frank Taylor, J.P. In 1892, to supply increased accommodation the infants classroom was extended, classrooms for young men and young women were added, the kitchen was enlarged, and a minister's vestry was provided at a cost of £578 12s. 0d.

Mr. Frank Taylor, a most generous benefactor to the church as well as an ardent worker, passed away 1902. The loss caused by his death was great. His confidence in the church and its future was indicated by his bequest of £1000 to the General Fund of the church. A memorial window illustrating the Sermon on the Mount was erected, 1903, to commemorate his faithful labours.

The Men's Institute was established 1904; and the Unity Brotherhood in 1909 for Sunday afternoon meetings. The Rev. Wilfrid Harris, M.A., removed to Adelaide, Australia, January, 1908, and in the following August he was succeeded by the Rev. Edward Morgan, B.A., of the Unitarian Home Missionary College, Manchester.

A serious loss from death occurred in the decease of Mr. Joseph Entwistle, 1909, a devoted worker for over 23 years; and a memorial window was erected and dedicated to his memory. Mr. J. J. Bradshaw in 1910 presented an illuminated window in memory of three faithful workers. Bequests were made to the church as follow: £71 10s. from Mrs. Mary Ann Briggs, 1883; £1,000 from Mr. F. Taylor, 1902; £10 from Mrs. Sarah Flitcroft, 1906; £100 from Mr. Joseph Entwistle, 1909; £25 from Miss Gerrard, 1912. In 1911, a hydraulic engine was installed for the organ. In the Jubilee Year of the church, 1912, the sum of £53 was collected for the N. and E. Lancashire Unitarian Mission. In April, 1912, Mr. J. J. Bradshaw, one of the founders of the cause and a most devoted worker, passed away. Commission Street Chapel and Unity Church were built mainly according to his designs. In his memory a beautiful memorial tablet has been placed in the church.

Of connected institutions in addition to the Sunday School, there is a Sick Society, a Clothing Club, a Children's Guild, a Young People's Guild, the Library, the Unity Circle, the Mothers' Meeting, the Ladies' Sewing Society, the Young Ladies' Sewing Society Classes, the Children's Sewing Class, the Boys' Working Guild, the Institutional Committee. The Guilds include various activities such as Band of Hope, Band of Mercy, classes for First Aid and Ambulance Work, a Social Union, and other agencies. There are Cricket and Football Clubs, Gymnasium, Singing Class, Dramatic Societies, and Savings Club.

There are 205 subscribing Church members and 14 junior members; 40 new members were enrolled and welcomed last year. There are about 256 scholars with 134 over 16 years of age.

The list of ministers is as follows:—John Entwisle, 1868-1876; Albert Lazenby, 1876-1878; John Bevan, 1878-1884; John James Wright, 1884-1890; James Crossley, 1891-1892; Herbert Mann Livens, 1893-1900; Wilfrid Harris, M.A., 1900-1908; Edward Morgan, B.A., 1908—.

It is very evident from this record that Unity Church, Bolton, is a live church, and that its zealous labours have been inspired by the fine examples of more than ordinary devotion on the part of those who have been its most active leaders.

In connection with the General Conference of the American Unitarians to be held at San Francisco in August, 1915, there is to be a pilgrimage of New England Unitarians through Canada, including Unitarian meetings at important points, where there are Unitarian churches such as Montreal, Winnipeg, Calgary, and others.

SUNDAY SCHOOL HELPS.

Lesson Notes on Unitarian Doctrine.

By Rev. J. PARK DAVIES, B.A., B.D.

Statement xii. "That Heaven and Hell are conditions in men's lives; that all men in time will learn to do right and enter into eternal life, and be happy in the love of God for ever."

(In connection with this month's subject see: Herford, ch. v.; Savage, ch. v.; Hall, Points 10 and 39).

Dec. 6th.—"THE O. T. VIEW."

Scripture Reading, Job. xiv.

1. Heaven and hell, as usually understood, are absent ideas in the Old Testament. The good and the bad go down to the grave together. The Hebrew name for the abode of the departed is Sheol. By rendering it "hell" the A.V. has caused a great deal of unnecessary confusion. All it probably means is "a hollow place" where the Repha'im or Shades continue their existence in a kind of semi-conscious condition. See I. Saml. 28; Job 10, 19-21; Eccles. 3, 18-21; 9, 3v.; Is. 14, 9-11. Such a fate was supposed to have been escaped by Enoch and Elijah (Gen. 5, 24v.; II. Kings 2, 11v.

2. The only real existence at the time to which we refer was that enjoyed here on earth. Consequently justice must be administered, if at all, prior to death. This led to the formation of an interesting theory. Put briefly it was this: adversity was punishment for sin; prosperity was a reward for goodness. To us such a conception seems absurd. Not so to the early Isrealites for with them the unit was not so much the individual as the nation. Later this position was abandoned. It was the object of the Book of Job to show that the theory was insufficient.

3. Perhaps the most significant event in Jewish history was the captivity in Babylon (586 B.C.). It saw the end, on the one hand, of temporal power, and, on the other the rise of the Messianic expectation. God would yet send a Deliverer, and when he came there would be a glorious restoration. At first it was the nation that was thought of or a faithful remnant within the nation (See Ezek. 37, 1-14; Is. 26, 19) Later a similar hope was held out for the individual as well. This momentous step forward may be accounted for partly by circumstances and partly also by Persian and Greek influences which found their way into Palestine during the post-exilic period.

4. In the O.T. there is only a streak of the dawn of a future life. Daniel 12, 2, is the only place where belief in personal resurrection is clearly set forth. And even here note—(a) that it comprises no more than a limited number; (b) that it means a return to earth. Some maintain that other passages (Job 19, 25-27; Ps. 16, 8-11; 17, 15; 49, 14-15; 73, 23-26) contain the same thought. These, however, are capable of a different interpretation.

Dec. 13th.—"THE N.T. VIEW."

Scripture Reading, I. Peter iii., 8-22.

1. Though much had happened in the interval which separates the New from the Old Testament, yet it is no exaggeration to say that the doctrine of heaven and hell, in the popular sense, is as foreign to the one as to the other. Here again the A.V. has been the cause of a great deal of misconception. It uses "hell" to render three different words in the Greek orignal and in each case it is a wrong translation. They are as follows:—

(a) Tartarus. Only found once (II. Peter 2, 4). It denotes the lower abyss.

(b) Hades. This is frequently used (Mt. 11, 23; 16, 18; Acts 2, 27; Rev. 1, 18). It is equivalent to Sheol.

(c) Gehenna. Literally this is the Valley of Hinnom, a place outside Jerusalem, where refuse from the city was consumed. Its use in the N.T. is figurative (Mt. 5, 22; 10, 28; James 3, 6).

2. What Jesus preached was the Gospel of the Kingdom. This has to do with the present and is to be established on earth. Our chief joy is to gain admission and our greatest woe is to be excluded. Still such an exclusion is not endless. "Everlasting" or "eternal" in this connexion means no more than "age-long"—a period of sufficient duration to bring about repentance and regeneration.

3. When we come to Paul we read of the King rather than the Kingdom. With him the great thought is the return of Jesus When this occurs the faithful who have fallen asleep will awake, those who are still living wil be transformed so that all may be caught up to meet Christ in the air. To Paul that is true heaven. Hell is to remain in subjection to the flesh, under the dominion of the powers of darkness. But even then there is hope. Christ will continue the struggle till all are restored to God (I. Cor. 15, 28).

Dec. 20th.—"THE ORTHODOX VIEW."

Scripture Reading, Luke xvi., 19-31.

1. There was abundance of speculation as to what would exactly happen when Jesus came back to earth. Paul's view may be the sanest but it was by no means the only one current. Conflicting opinions gradually crystallized into the conviction that he would reign in Jerusalem for a term of a thousand years. From this is derived the idea of the millenium. At the expiration of this period the present order of things would be terminated.

2. Since Jesus, however, did not return the whole outlook had to be entirely revised. The alternative was quite natural. "Judgment" with its consequent joy and suffering, was transferred to the region of the future and the unseen. Nor did the picture escape embellishment in the process of transformation. Tertullian (2nd century) thinks of heaven as a place where the few saints are gathered together. Their joy is enhanced as they watch their enemies suffering in the torments of hell.

3. Here at last we have something approaching the theory that has been generally embraced by the average Christian. With Calvin and the Reformaiton it reached its extreme limit. Paul's conception of divine election was converted into a rigid dogma of predestination. Purgatory was done away with and each one at the moment of death passed on to endless bliss or punishment.

4. Few people would accept this view to-day. It has been abandoned even by the great majority of those who still call themselves orthodox. It involves a contradiction of the notion we now entertain of God and the universe, and it violates our sense of justice and morality. It belongs to a world of thought and feeling with which we, to say the least of it, have nothing in common.

Dec. 27th.—"THE UNITARIAN VIEW."

Scripture Reading, Matthew xviii., 21-35.

1. Nowhere have Unitarians better ground for contrasting their teaching with that of orthodoxy than in reference to heaven and hell. On this point our position is daily gaining ground. The old theory has never appealed to us and that for various reasons. Not only is its teaching concerning hell out of harmony with what we believe of God and human nature, but its representation of heaven is equally abhorrent. That one human being should suffer endless torment and that another should look on with composure and even gratification are equally incredible.

2. Still it must be borne in mind that Unitarians have only rejected the old theory in order to make room for another. Heaven and hell are greater and nearer realities to us than they are to our orthodox friends. We conceive of them not as two localities in the hereafter and decreed for us by God in an arbitrary manner, but as two conditions of life here and now in this world.

3. This idea brings us back to the teaching of Jesus. What he spoke to his followers about was not the remote future with its imaginary pain and pleasure, but their every-day conduct and the unavoidable results that would follow their actions. The most frequent expressions on his lips were "eternal life" and "the Kingdom of God." Whether we are to inherit or forfeit these will depend on the quality of our character.

4. This is a suitable moment to realize the full significance of this conception. Just now we commemorate the birth of Jesus. His one aim was to rescue men and women from sin and sorrow which constitute hell and imbue them with purity and love and goodness, which constitute heaven. As we face another year let us make a firm resolution that we shall endeavour to follow in his steps. Thus alone shall we banish suffering and secure for ourselves as well as others "righteousness and peace and joy in the Holy Spirit."

MINISTERIAL CHANGES: Rev. J. Worthington, B.A., has received farewell presentations at Mountpottinger and entered upon his ministry at Heywood; Rev. G. A. Ferguson has resigned at Leigh; Rev. John W. Lee has been welcomed at Upper Chapel, Sheffield, as assistant minister; Rev. S. S. Brettell, M.A., has accepted appointment at Flowergate Old Chapel, Whitby; Rev. H. H. Johnson, B.A., has accepted appointment to Evesham; Rev. A. R. Andrae, M.A., has resigned at Southampton; Rev. Sydney H. Street, B.A., has accepted appointment at Crewkerne, Somerset.

DEATHS: Miss Emily Sharpe, Highbury Place, London, N., Oct. 17th, 86; Mrs. J. M. Darbishire, Liverpool, Nov. 1st, 95; Mr. Alfred Booth, Liverpool, Nov. 2nd, 80; Mr. George Waterall, Kensington, Oct. 31st, 75; Miss Elizabeth Reid, formerly of Hampstead, at Eastbourne, Nov. 6th, 85; Mrs. A. T. Beecroft, Nottingham, Nov. 7th, 72; Mrs. C. L. Cole, Oxford, Nov. 9th, 98; Miss Beatrix Bruce, Kensington, Nov. 9th; Rev. Wm. Rosling, Bradford, Nov. 7th, 61; Mr. — Bennett, Cirencester, Nov. 11th, 80; Mr. P. B. Murray, of Monton, Manchester, Flight Lieutenant Royal Naval Reserve, from an accident while flying, Nov. 5th; Mrs. Ann Browne, Moretonhampstead, Nov. 9th, 101; Mrs. Esther Parkinson, Harpurhey, Manchester, Nov. 11th, 68; Miss Annie Shakespeare, Ilkeston, Nov. 13th; Miss S. C. Oldenbourg, Plymouth, Nov. 2nd.

Our West Kirby congregation has provided a home for Belgian Refugees, 6 adults and 3 children from Malines, and has entertained 30 Belgian guests at a soiree.

The Sheffield Unitarian War Distress Effort has resulted in sending 480 garments to the Army and Navy Aid Committee, 220 to the Northern Base Hospital, 197 to the Mine Sweepers Fund, 104 (including 30 dresses) to the Civic Aid Committee, and 21 to the Belgian Refugees Committee.

The South Shore Lytham Road branch of the Unitarian Women's League has forwarded 180 garments to the Manchester Belgian Relief Committee.

The American Unitarian Association has remitted to Essex Hall £132 4s. 7d., subscribed by some of its supporters in aid of the Distress Fund of the British and Foreign Unitarian Association, to help Unitarians, allies or "enemies" in distress on the Continent or foreigners in England.

The annual meeting of the N. Lancashire and Westmoreland Unitarian Association was held at Preston, Nov. 14th, when a report of excellent Missionary work was presented.

The autumnal meeting of the S. Cheshire and District Association was held at Whitchurch, Oct. 28th, when it was reported that the Association had maintained the services at Whitchurch with encouraging success. It was decided to render help in maintaining the services at Newcastle-under-Lyme.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY.

XI.

CONVERSION.

In the study which is termed the Psychology of Religion, one of the greatest problems—the initial problem we might say to be solved is the problem of "conversion."

What do we mean by that term? It means, as commonly used—as used in the religious phraseology of older theologians a sudden and definite transition from a life of sin and irresponsiveness to the call of religion, to a state of redemption"—to a life of more or less deep religious feeling.

In the older theological system the phenomenon of conversion held an important place. Man, they said, is born in a state of sin, and estrangement from God, deducing this principle from the records of Adam anl Eve which we now regard as being in the nature of folk tales. But the man born in sin was not necessarily condemned to a life of wickedness, for redemption, or reconciliation with God was possible. The soul had to be "born again." This re-birth was a sudden, catastrophic intervention, in the nature of a miracle of God. Thus every conversion was a miracle, and as such past all human investigation being beyond the reach of law. The Divine Spirit entered a man and he was "saved." This view of things obtained for many centuries and still obtains. But it is founded upon false hypotheses. In spite of this it contains so much that is half true, so much that is certainly true, combined with what is wholly false that the task of combating this point of view is very difficult. For example there is such a thing as salvation, but not as it was formerly understood. Man, if not born evil is often born in evil circumstances.

But the view of conversion as necessarily catastrophic, as necessarily a part of man's spiritual development is a false one, as is the view that conversion is a phenomenon beyond investigation. The point of view here put forth is that conversion is a perfectly normal, gradual and natural process in the life of man; using "conversion" as denoting the perfecting of the spiritual and religious life. It is not a sudden and definite occurrence, but a continuous process, the steps in which may now be faintly distinguished and which may after fuller investigation be made yet plainer.

The data of the psychologist is obtained by collecting up a vast mass of individual experiences, from sources as wide and varied as possible. How this is done the reader of Starbuck's "Psychology of Religion" will discover.

The first fact about conversion that is disclosed by such a study is that it is by no means an invariable accompaniment of religious development. This of course, is no more than would be expected. But the other type occurs, and occurs quite frequently. We can distinguish two types of development, which we may term the "once" and the "twice born," using Professor James' terms. About this plain statement of fact, the psychologist has gathered a vast array of facts and theories regarding the religious emotions and thoughts before, during and after conversion. This knowledge thus obtained is very interesting and of great value to those whose work it is to minister to the developing soul of childhood.

It is at least a question whether sudden conversion is necessary at all. It is the opinion of many that the normal course of events entails no suddenness, but is gradual.

There can be no doubt that there is a period of youth when the individual is gaining spiritual consciousness, is emerging from the narrow circle of childhood into full communion with mankind past and present, when depression and dissatisfaction sieze upon the developing soul. But there is no reason to suppose that this "storm and stress" has any exclusively religious basis, although it reacts upon the exclusively religious emotions. This "storm and stress" is translated by the evangelicals into a "sense of sin."

One cannot speak of conversion without thinking of "revivals." These are not very much in favour nowadays. The results of revivals are seen now not to be so satisfactory as they were once supposed to be. Starbuck has investigated the results and found that few who have been converted into a religious life by the revival methods, persist in their new life. In fact the Revivalist is purely and simply a hypnotist, and the subject may here be dismissed. It is essentially abnormal, and as such to be shunned.

It seems tolerably plain that the saner position to take up upon this point is the position of those who say that the development of the soul is gradual, and does not proceed from wickedness into redemption but from a neutral state into fuller and fuller communion with God. Although the question is the subject of great controversy, yet such a view will help us far more than the opposite. At any rate we shall not run the risk which is run by so many well-intentioned persons of violating the religious feelings of childhood by attempting to thrust upon them a crisis which can have no significance for them.

The first Unitarian Church in Bulgaria at Doubnitza is now about completed and opened for worship. The Rev. Mr. Toplisky has gathered a company of faithful Unitarian believers together at this place in spite of the troubled times caused by war.

The Rev. Gilbert Reid, D.D., a broadminded Presbyterian missionary who is director of the International Institute of China at Shanghai, has pioneered a congress of Religions at Pekin, China, held recently, and has been appointed a "Billings" Lecturer by the American Unitarian Association.

National Conference Guilds' Union.

President: Rev. W. H. LAMBELLE. Hon. Sec.: Rev. H. FISHER SHORT

Motto: "For God and the Good Life."

MONTHLY MESSAGE: "Have you a Guild?"

If you have a Guild, a real live Guild, you are happy. For it means, among many excellent things, that you have seized upon a fertile idea, that your young folk are having a good time, that you have a fellowship of young souls which re-acts upon your church life and keeps it fresh, buoyant and progressive.

If you have not a Guild, whether you are aware that you miss anything or not, you lack a very necessary something.

You may reply that in your Sunday School and Church all the needs of your young people are abundantly met. It may be so, but frequently it is not so. A Sunday School wisely administered and a Church alive to the privileges may be so intimately linked together as to render a Guild needless. Such a happy combination, however, must be unique. As a rule, there is such a distinction of interests and activities between the two that it is only by courtesy they can be regarded as in any essential way connected. Occasionally this separation amounts to open hostility, which is a misfortune for both and something worse for the young people.

Again and again it happens that the school has done all it can for its youths and maidens and they have done with the school. The next step should be into the church, but they do not know the way, nor does the church always try to show them, and for this reason most of them slip away from organized religion altogether.

Now the Guild offers a connecting link between school and church. At this critical period of their development it makes an appeal to the personal life of the young folk. Gathering them together as young people it ministers to their special and peculiar needs. With a view to symmtrical development it guides their thought, stirs their imagination, touches their hearts, and encourages self-expression. It impresses upon them the worth-ship of true worship. By releasing the springs of their own personal devotion it discovers to them the inwardness of religion. In a word, by winning them "for God and the Good Life," it awakes them to the realisation of moral and spiritual values and enables them to live indeed.

In your young people, who, as they grow up, may be growing away from you, are all the potentialities of truest manhood, of noblest womanhood. They need your help and if you would help them the Guild is just the kind of help you need.

The opening of a New Year, the time for review and resolution will soon be with us. If you have a Guild let me prevail upon you to register a resolution to give it a larger measure of your zeal and devotion. If you have not a Guild let me urge you to resolve that one shall be formed and shall have your whole-hearted service.

The Council of the Union will be glad to supply explanatory literature, and where possible will be happy to send a representative to address gatherings of young people. For information please write Rev. H. Fisher Short, the Parsonage, Park Lane, Wigan.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

RULES FOR ESSAY COMPETITION.

Each essay should consist of about 300 to 500 words and must be the unaided work of the competitor. It should be written in ink on one side of the paper only, headed with the name, age and address of the competitor, and the name of the Sunday School, Band of Hope, or other Society. All essays must be sent in not later than February 1st, 1915, addressed to the Honorary Secretary, Mr. E. F. Cowlin, 19, Northwood-road, Forest Hill, London, S.E. As already announced, the ages, subjects, etc. are:—

Ages: Class A, under 12; Class B, 12 to 15.

Subjects: For Class A: (1) "Why should boys and girls be abstainers? or (2) Why should boys and girls join a Band of Hope? For Class B: Patriotism and Abstinence.

Book prizes for Class A, 7/6, 4/6, and 2/6. For Class B, 10/6, 6/6, and 3/6.

"THE TRAIL OF THE GERMAN ARMY

is marked, as innumerable witnesses testify, by myriads of empty bottles. Their once proud soldiery is now typified by the Colonel found in a stupor amid his unconscious men beside a cask in an Epernay cellar. We may contrast with this picture the spectacle presented by the Allies—Russia absolutely prohibiting the sale of vodka and beer throughout her immense dominions; France forbidding the sale of absinthe; the British soldier marching through the best vineyards in existence, and temperately demandinf, as many letters tell us, his cup of tea. The great victory over drunkenness in Russia has received far too little attention in this country. Since China proscribed opium the world has seen nothing like it.

We have been well reminded that in sternly prohibiting the sale of spirituous liquors, Russia has already vanquished

A FOE GREATER THAN THE GERMANS."

—"Times," September 21st, 1914.

British League of Unitarian and other Liberal Christian Women.

The League Committee sends some passages from a letter from the President, Mrs. W. Blake Ogders, which deserves the careful consideration of all readers of the "Unitarian Monthly."

"Dear fellow members," it runs, "it is good to know in how many ways our League is doing helpful work in the service of our country. One bright spot in this most anxious time is the knowledge that differences of opinion, which usually are apt sharply to divide our people, count for nothing when the need comes to pull together and overcome real dangers and difficulties in a truly national spirit.

"Now there is one danger at home which is looming large at present, and which I think we women are called upon to combat with all our power. I allude to the sad increase of drunkeness amongst women, of which I fear there can be no doubt.

"Can we not all do something in our own localities to create a wholesome counter attraction to the public house?

"We might act as branches on our own initiative, or if not strong enough for that let us combine with other associations of women, sending our own representatives to work with them on local committees for this purpose, to provide a room with tables for papers and magazines, comfortable chairs, and hostesses to make working women welcome for a few hours each day, or two or three days a week; a place where they could come to meet each other and hear and tell the news, or rest or sew quietly and have a cup of tea or coffee if they wished. Such a club should be open free to all who like to use it. Shall we not help the movement that has already begun to establish such social clubs for women, and prove how good an exchange they are for the public house? There need not be great expense over such a scheme. Some citizen who knows the need may be found ready to provide the necessary room or rooms at a very low rental.

"These clubs should be run on business lines, and all refreshments should be paid for. There seems no reason either why their membership should be limited to soldiers and sailors wives. We must remember, however, that the wife of the soldier or sailor is facing a blank in her home owing to her husband's absence. She has not his meals to get, his mending to do, nor the change in her life brought about by his goings and comings. . . . All this seems real woman's work, and it is a great opportunity for us as members of the Women's League to show that we can take a useful part in it. . . Another good work is to bring the LEAGUE OF HONOUR to the notice of any girls or young women with whom we have influence, and we can get all information about this from Mrs Francis, Organising Secretary, 6, York Buildings, Adelphi, London. . . . "

Every week reports come in of the doings of our branches. When all are so good and interesting it is hard to choose:—HIGHGATE has gone in for helping the S. and S. F. Association in its maternity department, and tells of the number of mothers it has helped and the quantities of clothing it has provided for the new babies.

BLACKPOOL (SOUTH SHORE), has sent large quantities of clothing, old and new, to the Belgian Relief Headquarters in Manchester.

WEST KIRBY, a young but extremely vigorous Branch, has got the loan of a home, has cleaned and furnished it, has installed nine refugees in it, and induced the congregation to give its whole-hearted support to their undertaking.

FINCHLEY has promoted a Mothers' Welcome scheme for that district, and which under its auspices has made an excellent start in public and unsectarian lines, and one afternoon lately the Branch gathered within the hospital walls of Granville Road Hall a large party of Belgian guests, and gave them a very good entertainment.

HACKNEY is helping the Juvenile Labour Exchange in that locality by opening its rooms to young girls registered at the Exchange as wanting work, who while waiting for employment may thus have a comfortable place to sit, and opportunities for learning all sorts of useful occupations during their enforced idle time.

"A VILLAGE CONGREGATION."

The Note in the October issue under the above heading indicates some of the difficulties which have to be faced in the "outposts" of a movement; but the spiritual significance of such congregations seems to have been missed by the visitor.

At first sight many of the "causes" scattered over the country seem to be eloquent of failure; but to the sympathetic observer they tell a wonderful tale of heroic endeavour. A mere handful of people living in the midst of those who are not merely opposed to their teaching, but who are too often anxious to make their lives unhappy; steady, quiet work year after year in the face of all sorts of difficulties; sometimes triumph at the end, and sometimes a gradual dissolution of the small community: these are the things that one sees.

In all these cases the stranger within the gates should try to understand the difficulties of the position; and if he can lend a helping hand he will be doing a really useful work. Those of us who travel a good many hundreds of miles in the course of the year, in order that we may minister to these small congregations, see the points emphasised by your correspondent; but we also see the other facts, and return to our more flourishing churches profoundly impressed by the zeal and sacrifice which the village congregations represent. The "band" may strike the visitor as being less effective than the stately organ; but the spirit which has kept the band together through good and ill report is the spirit that eventually wins. Therefore, let us cheer and encourage as much as possible.—

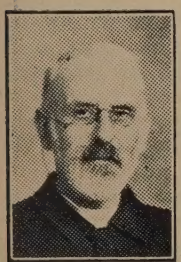
LAY PREACHER.

Notes and News.

December comes again, and another Christmas. Would that we could say it brings Peace on Earth and goodwill among men! Is it useless to expect the war to be over by then? At least it is not wrong to hope that it may happen so. In spite of the war we may wish—A happy Christmas to all our readers, contributors, and to everybody! and we do it heartily.

This number marks the end of another journey in the career of the "Unitarian Monthly." Starting with October, 1903, it is now in its 12th year, and there is every sign that it will enter on a period of vigorous youth now that it approaches its 'teens We think our Churches would miss it if the Editor were to cease publishing. But it is a great responsibility, and our Churches and readers can share it more and make it easier if they will.

Two deaths, of Miss Emily Sharpe and the Rev. William Rosling, will be keenly felt denominationally. Miss Sharpe's missionary spirit and quiet generosity in helping struggling causes has been a "God send" in many places where her friendly help will be no more; and Mr. Rosling (born 1853) was a lovable minister, active, and zealous. He had the rare distinction which few converts have, of bringing over a congregation along with him from orthodoxy into Unitarianism. A biographical sketch of him with portrait appeared in the "Unitarian Monthly," Feb., 1907.



Rev. W. ROSLING.

Mr. Alfred Booth, of Liverpool, of the Booth Line of steamers, who died recently, was a member of a distinguished Unitarian family, the best known being his brother, the Rt. Hon. Charles Booth, of London, author of books on Social questions concerning the life of the poor.

The United Service of the Congregations of the London District Unitarian Society, held at the Dutch Church, Austin Friars, Sunday, October 18th, was attended by a very large assembly, and the Rev. E. Savell Hicks, M.A., of Dublin, preached a very fitting sermon on "Things seen and things unseen."

The Ilminster congregation raised £12 10s. 6d. by a Jumble Sale for the Belgian Refugees Fund; our Birkenhead Church realised £10 by a concert for the same object; and the Stockton Church collected £5 5s.

Temperance Sunday, November 8th, was observed in many of our Churches and Sunday schools by the delivery of temperance sermons and addresses.

The British and Foreign Unitarian Association decided not to hold its usual autumnal meetings in view of the many troubles consequent on the war.

The last news from the Rev. James Hocart, of Brussels, well known to many English Unitarians, was that he was well, but that provisions were scarce, and that the Free Christian Church had suffered sadly from deaths on the battlefield.

The Altrincham congregation celebrated its centenary Oct. 24-25.

Our congregation at Mill Hill Chapel, Leeds, has furnished four cottages for the housing of Belgian refugees of whom 21 are accommodated and supported by funds raised by the members.

The London Unitarian Lay Preachers' Union has conducted 240 religious services by its members during the past year.

The N. Cheshire Unitarian S.S. Union held its annual meeting at Denton on Oct. 4th, when it was reported that many young men from the schools had enlisted for the war.

The Rev. H. E. B. Speight, M.A., reports a hearty welcome received by him at Victoria, B.C., on his entrance upon his ministry there.

"The Peace Hymn," composed by the Rev. John Haynes Holmes, Unitarian, of New York, and successor to the late Dr. Robert Collyer, was recommended by the Federal Council of Churches and the Church Peace Union of the United States, to be sung in all the Churches of the United States on Peace Sunday, Oct. 4th.

Last century Victor Hugo wrote: "I represent a part of that civilising revolution which will come in that Twentieth Century resulting in the United States of Europe and the United States of the world" —a prophecy which it is hoped will soon be fulfilled.

The N.E. Lancashire's Unitarian S.S. Union held a conference at Colne, Oct. 3rd., when the Rev. John Hinkins, M.A., of Accrington, addressed the meeting on "The Archibald Method of Instruction" to a large gathering.

The Triennial Meetings of the National Conference of Unitarian Churches, which were to have been held next April, at Leeds, have been postponed on account of the war.

The Finchley branch of the League of Unitarian Women gave an "At Home" to over one hundred Belgian refugees who are receiving hospitality in the district, Oct. 31st.

Rev. Jeffrey Worthington, B.A., of Cullompton, has been presented with a purse of gold and an illuminated address in commemoration of his having attained to 50 years in the ministry.

Mr. Councillor J. H. Lord, of the Newchurch Unitarian congregation, is the Mayor of Bacup for the ensuing year.

The autumn meeting of the London District Unitarian Society at Essex Hall, Nov. 6th, was addressed by the Revs. Dr. Walsh (of the Theistic Church) and R. Travers Herford, and both of them said that Christianity had so far failed to reach its ideal.

A concert organised by Unitarian ladies in Liverpool in aid of the Belgian Relief Fund realised £73 11s. 3d.

The annual meeting of the North Midland Unitarian Association was held at Leicester Oct. 20th, when Rev. R. Nicol Cross, of Leeds, was the preacher, and the Rev. J. C. Hallantyne, of Nottingham, read a paper on "Experiments in European Unity."

POST CARD PROPAGANDA.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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